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The weakest side of the work is the entire absence of any historical criticism. Mark, to Dr. Allen, was a mere recorder of events, who was not even guided by any discoverable purpose in the selection of his material. There is nothing in the Gospel but accurate history; Peter was Mark's unfailing authority, and the various references to the Apostles' dulness are evidence of Peter's contrite memory (p. 22). The "veiling" theory of the parables in 4:11-12 is historic (pp. 79-80), although the *trā* in 4:12 may be due to a mistranslation (but why did Mark happen to hit on this particular mistranslation?). The extraordinary command to silence in 5:43 may have been meant to secure "rest for the girl" (p. 92). There is no duplication of incidents in 6:35-8:26 (p. 112), not even in the two accounts of the miraculous feedings. To suppose that chap. 13 contains anything not uttered by Jesus "is a serious indictment to bring against the author of the Second Gospel" (p. 173). The miracles all happened literally as described. And so on. With such a historical outlook it is not surprising to find the writer contending for a date *ca.* 40 A.D. (pp. 5-6).

The most regrettable element in this reactionary attitude is that it is put forward as something quite obvious; there is no attempt to meet or even to state the objections and difficulties that are familiar to every student of the Gospels. Unfortunately, obscurantism of this kind is symptomatic of a rather prominent movement in contemporary English theology.

B. S. E.

ABBOTT, EDWIN A. *Christ's Miracles of Feeding*. [Miscellanea Evangelica, II.] Cambridge: University Press; New York: Putnam, 1915. xii+195 pages. \$0.90.

Dr. Abbott's monumental allegorical exposition of the Gospels pursues the even tenor of its way; the present pamphlet being an advance chapter of a forthcoming volume which will carry the reader almost halfway through Mark. Dr. Abbott's thesis is that the miracles of feeding are to receive eucharistic interpretation of some kind, although his method makes a discovery of his attitude to the historic facts rather difficult. The style may be illustrated by the following comment on John 21:9 (p. 167): "The meaning here may be that the 'coal fire' was 'laid' by the hand of God, the sign of that fiery trial through which the soul is to pass into communion with Him. This was a new revelation not given to the Five Thousand. They took the bread of the barley loaves and were filled with it as cattle with fodder. But this bread, or rather this one loaf, comes 'laid above' fire; and the fire itself is no ordinary one, but fire as from the altar in heaven, 'laid' by the hand of God." So St. Bernard might have spoken when addressing his monks.

B. S. E.

Praktische Bibelerklärung. [VI. Reihe der Religionsgeschichtlichen Volksbücher.] Herausgegeben von Karl Auer. 2. *Aus dem Briefe des Paulus nach Rom*. Verdeutsch und ausgelegt von Hans Böhlig. Pp. 56. M. o. 50. 3. *Die Pastoralbriefe*. Verdeutsch und ausgelegt von Franz Koehler. Pp. 48. M. o. 50.

A series of expositions of the popular and practical character which marks these two small volumes has within it the possibility of great usefulness. The desirability of placing in the hands of pastors, and others interested, interpretations of the New

Testament from the point of view of the new knowledge of recent years has been clear to many who work in that field.

As the general title indicates, the emphasis is upon the practical and religious teachings of the books interpreted. Very concise but good introductions deal with the important questions of introduction which inhere in the various epistles. Both the aim and the limits of the series preclude full discussion. The closing salutations of Romans are considered to have been intended for an Asia Minor destination. The document containing them is contemporaneous with Romans and its inclusion in the larger epistle is due to contiguity in the *Kopialbuch* of Tertius. As to the Pauline authorship of the Pastoral Epistles in their present form the writer considers it to be psychologically and historically untenable.

While the expositions contain much that is suggestive and valuable there is room for improvement in method and editing. The method of selecting certain passages from the Epistle to the Romans and grouping them under a topic while other parts are entirely ignored may have advantages for the author's purpose but a complete and clear presentation of the thought of the letter can scarcely be thus given. The topical combining of portions of the text of the various pastorals without sufficient indication of their sources is a real defect. Any advantage of such combinations is nullified by the confusion and inconvenience caused by this strange procedure. The discussion of certain topics may thus be unified but the exposition of the Epistles is impaired.

A similar series in the English language, with the defects mentioned above removed, would doubtless find a cordial reception and render an excellent service.

E. W. P.

CHURCH HISTORY

SCHAFF, DAVID S. *John Huss—His Life, Teachings, and Death*. New York: Scribner, 1915. xv+349 pages. \$2.50.

In anticipation of a deepened popular interest in John Huss, connected with the five hundredth anniversary of his martyrdom, Professor Schaff has prepared this biography, "intended not only to set forth the teachings and activity of John Huss and the circumstances of his death but also to show the perpetuation of his influence upon the centuries that have elapsed since he suffered at the stake" (p. vi).

With a genuine enthusiasm for his hero, the author has patiently worked his way through the literature of the subject, except the relatively unimportant Bohemian writings of Huss. In his Preface, he has presented a very serviceable bibliography. The two chapters that follow on "The Age in Which Huss Lived," prepare the way for the controverted issue of "Huss's Debt to Wyclif." Discarding Lutzow's recent thesis of Huss's independence of Wyclif, Professor Schaff reverts to the older view of Gillett, Lechler, and Loserth. "As important as the influence of Paul on the mind of Luther, and more important than the influence of Calvin on the mind of John Knox, was the influence of Wyclif upon the opinions and the career of Huss" (p. 44). That he has restated the arguments with force must be conceded. But the case would have been much stronger if he had treated Lutzow's contentions with the seriousness that they merit. One cannot but feel that Lutzow's arguments have been brushed aside and not seriously considered. For vividness and completeness of detail relating to Huss's experiences at Constance, readers will probably find themselves still turning back to Lutzow. But for a clear presentation of the papal and political background of Huss's tragedy, Professor Schaff has achieved notable success. Irrelevant details